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THE BAPTIST RECORD.

OLD SERIES VOL. XXXV.

JACKSON, MISSISSIPPI, MAY 18, 1911.

NEW SERIES, VOL. XIII, NO. 20.

Important Notice.

It is the intention of the Alumni Association of Mississippi College to make this the home coming year of the old students and friends of the institution. There are many things which make this especially appropriate. For the last five years the friends of the Colege have been contributing annually to the building fund. The new buildings, at least Jennings Hall, and the new Science building are complete and they make quite an improvement to the College campus. We want the friends and old students to come home and inspect the new buildings.

Then Dr. W. T. Lowrey, president tor the last thirteen years, closes his work at the College with this commencement and the newly elected president J. W. Provine assumes his duties as president and it would be quite fitting that a large number of friends be here upon this important occasion. The entire program beginning on Friday, May the 26th, and closing on Tuesday, the 31st, with the Alumni Banquet will be a feast of good things. Then the hand-shaking by the friends and old students will be to live over again these happy college days of college life. We want YOU to come, boys, and bring your wives or your sweethearts which ever your good fortune will warrant.

Those who expect to come will confer a favor by sending their names in advance to the comittee of entertainment consisting of Profs. M. Latimer, Porter Berry and Dr. W. W. Hall. Free entertainment will be provided for all who will come and yes it will help us very much in entertaining if we can have good ideas in advance, how many to provide homes for.

The Senior Class is making special efforts to have one of the most enjoyable banquets possible, and those who expect to come will aid materially if they will heed Mr. Williams', the president of the class, request.

Sen1 us your name in advance if possible or convenient, come on anyway, and we will take care of you.

For and in benalf of the executive committee of the Alumni Association.

W. A. McComb, Ch'm.

North Gulfport.

We are in a good meeting here. Ten additions and many conversions. Unearthed one church letter sixteen years old. Plenty old to join. Much good is being accomplished. Storm set house off foundation and smashed much glass, but we have replaced house and intend to paint same in near future.

B. L. Mitchell.

How Is This?

In the Sunday School lesson for May the 7th subject "Uzziah, King of Judah, Humbled," the Pilgrim Teacher is credited with the following:

"Uzziah became very angry and very likely his heat caused the loprosy in his blood to break out. We are told in lesson text II Chron. 26:20 that 'the Lord had smitten him.' The Pilgrim Teacher seems to think that it might not have been a miracle. Since the germ of the disease was already in his blood and Uzziah "becoming angry very likely the heat caused the leprosy to break out."

Of course, we are not informed as to the exact temperature of Uzziah. Fever ther mometers, supposed to not be in use at that time, though the temperature might have been very high, it would still be a mere supposition as to whether an elevation of temperature would cause latent leprosy to break out. And if it be admitted that if there really were several degrees elevation of temperature in this case, or considerable fever, King Uzziah, would it seems, be more likely found in bed rather than in the temple contending with the priests.

Now, it may be claimed by the Pilgrim Teacher that the word heat was used in a figurative sense and was not intended to convey the idea of real heat but that Uzziah was wroth. In either case, where do we find another example of that being an exciting cause of leprosy.

Verse 19. Then Uzziah was wroth and had a censer in his hand to burn incense and while he was wroth with the priests the leprosy even rose up in his forenead before the priests in the house of the Lord from beside the incense altar.

Please note the words "the leprosy even rose up in his forehead before the priests." Why should the leprosy appear in Uzziah's forehead rather than in some other place? Was that an accident? think God so intended it so that the priests would first discover it and be encouraged to thrust him out from thence, "yea, himself hasted also to go out because the Lord

had smitten him—" verse 20. How did Uzzian learn then that he was a leper if the priests did not inform him? I think it is a dangerous thing to tamper with God's word and it should not be tolerated in our denominational literature. I believe we will always find it at least as easy to prove that it is a miracle as to prove that it is not.

J. R. Sample.

If we abide by the principles taught in the Bible, our country will go on prospering and to prosper.-Daniel Webster.

News Notes.

On the first Sunday of May I had the pleasure of aiding the Baptists in and about Blaine, Sunflower County, in the organization of a church, the organization being effected by the following:

Declaration.

Be it known that we, being members of Baptist churches as specified in connection with out names, and having letters of dismission from our respective churches or promising to immediately procure letters of dismission, do on this, the 7th day of May, 1911, by having our names written below, declare and proclaim our purpose to unite in the organization of a church of the Lord Jesus Christ, to be known as the Blaine Baptist church, Blaine, Miss., and pledging to it our moral and financial support, accepting the Holy Bible as the pure word of God and as an all sufficient rule of faith and practice, and declaring specifically our acceptance of the articles of faith found in the Convention Record and Roll Book, published by the Sunday School Board of the Southern Baptist Convention at Nashville, Tenn., and making the covenant therein found our church covenant, humbly praying for and depending upon the guidance and blessing of our Divine Savior and Lord, the great Head of the Church

Following the reading of the articles of faith and covenant, nine names were en-After the organization one sister was received by confession for baptism. This was the first act of the new church. At the afternoon service a brother was received by letter, making eleven for the day. There are as many more who will join at an early day.

The church is in the little village of Blaine, in the midst of a fine farming community with as fine people as can be found anywhere. They will have preaching the first Sunday in each month by the writer, W. M. Burr.

Cleveland, Miss.

A child believes in his father, trusts his wisdom, power and love. And what is the result 7. The child's nature is changed into the likeness of what it admires and honors. If, then, a man has faith in our Lord Jesus Christ, and loves Him, trusts him, adores Him, as the wisdom and power and love and holiness of God, will not he, too, be changed by secret influences into the image of what he worships with all his heart and mind and strength !--- H . C. Beeching.

News in the Circle MARTIN BALL.

Pacer J. R. G. Hewlett, of Eupora, spent a fe hours last Friday in Winona inter-view a contractor concerning their new meet house. He says the building will be ut the nothing like it in the State.

Ed for manager C. A. Gilbert, of the Baptist Fag, is trying to poke fun at us or deceive to mebody. The all know that Y. M. C. A. Masonic Podges, nor Womans' Missionar Boards have no right to commission minicars to preach the gospel, administer ordinees or to organize churches. All Baptilla, agree with Dr. Graves on that

We Eld. W. S. Roney, of Magnolia, Ark., quoteene passage of Scripture authorizing a St. a Association or General Association with a committee to manage affairs when the association is not in session? When he does Se will produce the authority for the Southern Baptist Convention.

The church at Rupora has built a splendid home or pastor Hewlett and he is now occupy it. The home has all modern convinces and Pastor Hewlett is hap-

Ok shoma City and St. Louis are anxious of the Convention in 1912. We are in for of Oklasioma City. They have made everal efforts to get the Southern Bapts Convention and failed. This is the same to go to see them.

Days, B. Gambrell, speaking of work in English, says: We are to have churches over there with captistries for those who ike am and speinkling arrangements for those who like that, and dry cisterns for those the want to water. My soul takes no reasure in any of it."

"There are some yet who believe that the hest destray of the human race is bound up in the faithful teaching of the work of God, not only as to the fundamental fisiciples of salvation, but all along the Dr. Gambrell in the Baptist Stan-

Dr. E. E. King a Mississippian, has been pastor of the First church of McKinney, Texas, more than fourteen years. The church has grown from a small and comparaticely weak body into a large, strong and wall organized church.

The Baptist Standard is anxious that the indebt does of the Foreign Board be arranged for at the approaching Convention, and that it be not charged against the bud of for this year. That is right. Let's clear the field for action. It can be done.

We relicate the first issue of the New Mexical Baptist. It represents the work and workers of the Convention recently organis. We credict for it a useful ca-

The Broadway church of Ardmore, Okla., has just closed a glorious meeting. The pastor did all the preaching. The meeting began with a collection of four hundred dollars for Missions. Fifty additions and others coming.

Evangelist W. E. Foster aided Pastor Wynn in a good meeting recently at Terrell, Texas. Sixty additions, fifty by baptism and ten by letter.

Dr. J. M. Carroll has resigned as President of the San Marcos Academy, Texas. He has been tendered the Presidency of the Baptist University at Shawnee, Okla. He has not made known his decision.

The Hendehson Street church, Cleburn, Texas, has recently enjoyed a gracious meeting. The pastor was aided by Rev. J. E. Johnson, of Waco. Fifty-two additions by baptism.

The Western Recorder says: "Under the new government of King Alfonso liberty of worship has been granted so that it is now possible to advertise the places and hours of worship, even in the public press." That sounds good to a Baptist.

The First church at High Point, N. C., has secured the services of Dr. W. C. Tyree, who did such splendid work as pastor at Raleigh. He has been doing evangelistic work since he resigned at Raleigh.

Rev. W. T. Talbirt has been forced to resign the pastorate at Kannapolis, N. C., on account of continued ill health. May he soon be restored.

Brother Josua Cole, Jr., Big Island church, Louisiana; J. P. Alexander, Hunter St. church, Birmingham, Ala.; and Paul B. Allen of Bluff City, Kansas, have oeen set apart to the work of the ministry by their several churches.

State Evangelist Curtis Shugart recently assisted Pastor H. R. Arnold in a meeting at Athens, N. C. There were fifty-seven additions, forty-seven by baptism.

We extend to Rev. E. J. Forester of the Bible Department of Mercer University, our sincerest sympathy in the loss by death of his wife. She was a sister to Dr. E. C. Dargan, of Macon, Ga. Brother Forester is our old-time friend.

The Baptist Courier has employed Revs. B. P. and J. M. Mitchell to represent the Courier's interests in the State.

It is said that Greece and Portugal are the only two countries in Europe where there are no Baptist churches. The way is open in Portugal. The government has declared complete religious liberty.

The Baptist and Reflector states that Dr. W. A. Atchley, of Broadway church, of Knoxville, Tenn., has received and accepted a call to the First church of Butte. Montana. He has been pastor of the Broadway church for several years and his mine istry has been very effective.

We extend a cordial welcome to Rev. F. of the time, at the Encampment.

B. Nafe, who comes to the Tate Street church at Corinth. He is a Tennessean. Educated at Union University and a good

Dr. A. U. Boone, First church, Memphis, Tenn., will preach the baccalaureate sermon at the approaching commencement of the Oklahoma Baptist College, Blackwell, Okla. He knows how to do the work.

Dr. W. P. Throckmorton states that the churches in southern Illinois have met in full the amounts asked from them for the mission work of the Southern Baptist Con-

The church at Newport, Ark., has called Rev. L. C. Bawer, of Terre Haute, Ind. He will move to his new field at once.

"News in the Circle" will give way next week to reports from the Southern Baptist Convention.

An Appreciation.

New York, Feb. 18th, 1911.

Dear President Barrett,

The following is a vote passed by our board of managers on February 13th, 1911: "Whereas, Rev. L. G. Barrett, President

of Jackson College, has placed in the hands of the Corresponding Secretary his resignation as President of the College, and

"Whereas, President Barrett has occupied this position for more than sixteen years, during which time he has conducted the affairs of the College with rare business skill, including the sale of the old Jackson College property and the purchase of the new, with the erection of new buildings thereon,

"Resolved, 1st, That the resignation of President Barrett be accepted to take effect on September 30, 1911;

"Resolved, 2nd, That in accepting this resignation this Board desires to put on record its appreciation of the devoted services of President Barrett and his wife during this long course of years, its recognition of his efficient and economical management of the affairs of the College, both in the transfer to the new site and the conduct ce the institution from year to year and its gratification at the marked improvement it the College during President Barrett's administration, and its excellent condition and large enrollment at the preset time."

You have had a long and fruitful administration. It must be an immense satisfaction to you as it is to us all to realize how the institution has grown and prospered under your care. You have not only cared for it in ways generally recognized but I have always been impressed with the fact that you have skillfully cared for the spiritual interests of the students.

Sincerely yours, Chas. L. White, D. D. Asso. Corresponding Sec'y.

Dr. A. V. Rowe has been secured for part of the time and Dr. W. T. Lowrey for most

Alabama and the Saloons.

Alabama had what she needed when she had State-wide prohibition. She had severed partnership in the nefarious traffic, placed it under ban, made it vicious. The principle of prohibition has won the day. It has not only stood the test between right and wrong, but it has proved to be the only effectual remedy over the combined political and financial power of the liquor traffic. Principle and experience alike have condemned the license system. Local option transfers the responsibility of legally opening a saloon from the legislature to the men of the community. The liquor traffic with its organied forces destroys the very spirit of American citizenship and is one of the greatest enemies of the American institutions!

Dram drinking is a sin against God, and a crime against humanity.

Alabama went after constitutional prohibition before sentiment had been moulded sufficiently. The whiskey politicians "pulled the wool over" a great many right tronking men on the plea of preserving the constitution, their homes would be invaded, and that they were following after Brooks Laurence a man from the north and a great many other foolish things sent out from the headquarters of the Liquor Dealers' Association in Montgomery and proclaimed from the stump by their lieutenants. The adoption of the amendment was defeated, and while they claimed it was not their wish for the present law to be repealed you see now how much truth there was in it.

The brewers, distilers and the wholesale liquor dealers have millions of dollars at their command and they do not mind letting it go where they can buy a state with as many foreigners as there are in Alabama.

Alabama is cursed with a number of cities. The last legislature in Alabama was very solicitous in the reformation of the boys both whites and negroes, they appropriated money for these reformatory schools and Mobile has a detention school. Would it not have been better to have kept the saloon outlawed? It is better to build a wall in front of a precipice than to build a hospital at the bottom. Their course is like they were at a landing of a river pulling out men that are floating down with the liquor habit formed, and spending money reforming them while they license men to throw them in at the mouth of the river a thousand times faster than they can reform them, and those they patch up they have the saloon to tempt them to go back to their cups. These saloons when asked to stop their nefarious work, tell you the legislature legalizes this business, they pay high license and must make all the drunkards they can and the boys and young men are my easiest victims. You will have to elect a legislature that are real reformers that will give you back State prohibition, purify the fountain head, stop the saloon keepers from making the drunkards. When you have a saloon on every corner, bated with free lunch the drunkards have no chance to reform and the boys do not have an even chance to grow up to be sober, industrious citizens. Holburg and his kin 1 can be in Alabama and corrupt our youths and | thee who speaks it.-Account of Luther.

men in Mississippi, especially the poorer classes of whites and negroes in shipping it by express to them. Statewide prohibition is even too local. The wholesale houses flood the mails with whisky circulars and price-lists, besides they clandestinely cauvass for the sale of their fire water. Representative Little of Mississippi County, Arkansas, is telling about the way the liquor ring are doing things in that state. They propose to spend three million dollars in Texas between now and July. Mississippi voters should look well to the kind of men they send to the legislature and senate. If a man is an openly immoral man, drinks liquor himself, treats others to obtain their votes, and not in favor of the suppression of the liquor traffic and a man that can be bought by the liquor dealers association, if he will be a tool of the liquor ring, elect him to stay at home.

Alabama has a majority of Christian men in it but they do not stand together as the whisky men do. The whisky men have no politics outside of their business, they east their votes as one man for the man most favorable to the traffic and the non enforcement of the laws. They never divide but vote in a lump.

W. H. PATTON.

Soul-Winning Campaign for Birmingham. All Evangelical Denominations to Participate and the Movement Will Be Made City-Wide.

City Evengelist A. A. Walker, after weeks of tireless and persevering efforts has finally launched a simultaneous soul-winning campaign in Birmingham, Ala. when all evangelical denominations will participate. This campaign will be one of pastoral evangelism-each pastor occupying his own pulpit every night. No denominational rivalry or friction can possibly come of this plan, as the campaign will be conducted strictly along denominational lines, yet each congregation gets the advantage of the general movement.

Every morning at ten a central meeting for prayer, praise and reports will be held in the First Baptist church, when all the workers will come together. From this service speakers will be furnished the various shops for noon-day meetings, also a meeting for the business men will be held in the heart of the city. This campaign is the talk of the city and we are all in a state of expectancy. A great city like Birmingham where fifty or sixty churches are holding simultaneous meetings conducted by the pastor, assisted by his members, is to us ideal. Mr. Walker is receiving many letters of encouragement and commendation from Christian workers both in the city and out, and this campaign is to be watched with keen itnerest all over the South. Campaign will begin the first Sunday in June and continue for fifteen days.

Heavenly Father, since one man who trusts thy Word can thus uphold a nation what could not thy Word do for each of us if we would each of us thuss trust it and

A Protest

My Dear Brother :--

I am very much surprised to see the fourth section of Rev. G. W. Riley's article published in the Record, with the statement at the head of the article that its publication was unanimously requested by the Baptist State Sunday School Convention.

We did request Bro. Riley to publish the first three sections of his paper, and it was with the distinct understanding that he would not publish the fourth section, under this request, as there were many in the Convention who did not agree with his position-in fact, there was the heartiest kind of protest against much that he sait under his fourth division.

He stated in the Convention that if he published that section of his paper he would certainly not do so as having been autnorized by the Convention, and now to my utter surprise it comes out as the unanimous request of the Convention.

If this article came to your office for publication as it appears in this week's Record, please publish t'ais letter in your next issue as my personal protest against a brother's breaking faith with, and misrepresenting the action of the North Missessippi Baptist Sunday School Convention.

> Yours for truth and fairness, C. V. Edwards.

Monroe, La.

Dr. Ray Palmer, my husband, has recently closed a remarkable meeting in Monroe, La. The pastor, Rev. J. U. A. Wharton has been urging Dr. Paliver for more than a year to come to Monr e and conduct special meetings. We went at the first opportuity. On account of the smallness of the Baptist church, the meetings were held in the beautiful auditorium of the M. E. church, South, which seats twelve hundred people.

From the start the meetings grew in in terest and in power. More than one hundred persons were converted and the cause of Christ was greatly strengthened throughout the city. The Baptists are in great need of a new church. The greatly beloved pastor, Dr. Wharton, will now set himself to the task of building a splendid edifice in that beautiful city.

The Baptists of Monroe are a strong and a faithful band of workers and under the wise leadership of their pastor, they will soon be a still greater power for good. Dr. ; Palmer began special meetings in Manhattan Kansas, on May 6th.

Lavina Slocum Palmer.

The nineteenth century has made the world one neighborhood; the twentieth century must make it one brotherhood .-Joseph Cook.

We sing, "Like a mighty army moves the church of God," and then we men go home and let the women and children and ministers do the moving.-R. H. Gardiner.

The Baptist Record

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BY THE-

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BARLEY, Editor and Manager.

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Mc Reese has accepted a call to a Cleveland. Rev. Otto Bamg the pastor in a meeting

a poprecated invitation comes to the edite and family to attend the graduating the Geenwood High School on May the eleven graduates is our yout friend Miss Ruby Gullege Johnston daughter of our long-time friend, Johnston.

otto Culture Congress to assemble in Seridian on May 25th, 1911, is a most perticular speak on the best methods of raising forton in spite of the imperent meeting. The best posted excon in spite of the boll weevil . It is that as many farmers as possible will a range to attend this meeting. See to her place the reduced rates offered in a cher place the reduced rates offered for the occasion by the Queen & Crescent Rail Company!

The is to place in society for the vulman the man of profane speech ene anecdote—is a positive menace ty, even as a private entren, therefore be severely froward upon by all good men and women. The are many kinds of hypocrites, but no man a hypocrite in his pleasures. And hypocrite in his pleasures. And fand E and unclean anecdotes, must lso an unclean heart.

firmary with his little daughter who is suffering greatly of blood poison. She is better but he requests the prayers of God's people for her recovery. He will begin a meeting at his Leakesville church on June 8th, with Home Board Evangelist Rev. H. R. Holcomb to his help. While in Mobile Brother Bryant preached for the Dolphin Street church, where his services were much appreciated.

On the 9th of May God called Miss Clara Granberry home, and on the 10th all that was mortal of her was placed in the tomb in the old graveyard at Palestine church. A few days before her death she wrote the editor of the Baptist Record that the doctors said she was liable to pass away suddenly, "but," she added, "I am as happy as a lark; happier than a lark would know how to be. I am resting, sweetly resting in my Savior's love."

The editor and family acknowledge an invitation to be present at the graduating exercises of the Goodman High School on May 18th. Miss Mabel Tate, one of the graduates, is a niece of the editor, and he would be present but for the fact that he will be in Florida attending the Southern Baptist Convention. The commencement program names the following six as the members of the graduating class: Mary Brumby, Eva Boyette, Allein Waits, Maggie Donald, Mabel Tate and Ella McDermotte. The editor regrets his inability to be present on this delightful occasion, but his family will be represented in the person of Mrs. Myrtle Meaders.

Our esteemed brother, I. M. Kelly, of Satartia, writes these kindly words: see the Record is Volume 35, which I understand to be its thirty-fifth year. I took no account of my first subscription but I began taking it soon after it was established when Brother Gambrell was at the helm, which must give me a continuous subscription of 32 or 33 years, following it in all its peregrinations, both as to location and management. So with such loyalty you may consider me a lifetime subscriber, whether you remain editor and manager or some other good brother.

"With best wishes for you and your family, I hope that The Record may have a prosperous year."

It afforded us real pleasure to receive an invitation to be present at the graduating exercises at Agnes Scott College, Decatur, There are fourteen graduates. Miss Erma Kittura Montgomery, of Yazoo City, a daughter of Mr. and Mrs. Everett Montgomery, represents Mississippi. She is a fine girl and we extend to our little relative our congratulations over her well-earned diploma and express our best wishes for her success in life.

Program.

Your readers will no doubt be interested Bryant is in the Mobile In- to see the program for the approaching

commencement of the Seminary. It is as

Suiday, May 28, 8 p. m. Baccalaureate sermon in the Walnut Street Baptist church by Rev. Paul V. Bomar, D. D., Marion, Al-

Monday, May 29, 10:30 a. m. Missionary address by Rev. Austin K. DeBlois, D. D., Chicago, Ill.

Tuesday, May 30, 10:30 a. m. Alumni address by Rev. J. Ernest Cook, D. D., of Liberty, Mo.

Tuesday, May 30, 8:00 p. m. Commencement proper and the conferring of degrees in the Walnut Street Baptist church.

The exercises on Monday and Tuesday mornings will be held in the chapel of Norton Hall. The graduating class is the largest in the history of the Seminary, there being eighty applicants for degrees.

> Sincerely yours, E. Y. Mullins. Pres.

Announcement.

Montgomery, Ala., May 13, '11. Editor Baptist Record:

Please permit me to say through your columns just this: I have been out of the State for the past eight months with one meeting excepted, and can stay out for the next eight months, as far as that matters, but I wish to spend July, August and September nearer home if I can. The first two weeks in June I am to be with Dr. Rosser at his great church in Selma; and the last two weeks in the Tri-City Campaign in north Alabama, including Florence and Sheffield, and Tuscumbia. After this if there are any frontier churches in Mississippi (country churches preferred) that so far have been unable to arrange for such help, or they want and are willing to take just about anything they can get, I should be glad for them to write me at once at Jackson, 30 Euclid Ave.

Our campaign closes here tomorrow night with about three hundred additions to the

W. P. Price.

Notice. ..

I desire to call special attention to the call in the present issue by Dr. McComb, chairman of the executive committee of the Alumni Association, for all Alumni friends of the College and all students to assemble here during Commencement. We have had the most successful session in the history of the College. We have the largest Senior class in the history of the school and we expect to close the session with the most elaborate banquet ever given by the Mississippi College Alumni Association, Can't you come and help to make it a success? If you can possibly come and desire to stay over for the banquet, write me immediately so that arrangements may be made for you.

Let everyone come and let us close the session of '10-'11 the greatest session of all, as it should be closed.

P. F. Williams, Pres. Class '11.

'And God Said Let There Be Light."

Tessa Willingham Roddey

While studying the books of Kings and Chronicles we find so much that a surface reader or a careless student would deem irrelevant-but, indeed, vital truths are in-

The Sunday School lesson teaches itself individually-it isn't in the few verses of Scripture selected-nor in the arrangement and interpretation given by the man who prepares the lessons for the quarterlies. The lesson is in the soul of the student, or not in it, as the case may be. One student gets one lesson from a passage of Scripture, another gets quite another lesson. Three applications can be made of each lesson, physical, mental and spiritual. The physical application should always be used for the children, as their minds are undeveloped and they are not much further along than the physical, hence they are at the age when all other impressions can be given through the physical impression. Let me illustrate.

A person can talk to a small child an hour about an elephant and if the coild has never seen an elephant, or the picture of one, the child gets no clear or distinct idea. But tack the picture of an elephant on the wall and point to it as you talk about it, and the child gets a clear idea. You have appealed to the child's informed mind through the well formed eves and so you. have accomplished something. child, I heard a sermon on "Who will roll the stone away?" and I got a very confused impression. I had seen graves had a clear idea of graves-but that idea did not include stones and doors and things of that sort. Later, when I had seen a picture of a tomb used in the Bible times, I understood clearly what was meant by "the stone" and "rolling it away," etc.

I strongly advocate using pictures, maps and such things when teaching small children, as they are liable to get very distorted incorrect ideas, if left to their own imaginings, and some grown folks will get incorrect impressions. In giving Bible truths the vital truths of life, the things men and women must get correctly if they are to live them correctly, we can't use too much care and study.

If we could deal always with grown, ed ucated people, we could get along easily But children and the uneducated are hard to reach. We must always be realizing that when teaching the Bible we are teach ing the vital truths, the eternal truths, and we must teach them as they should be taught. We must be careful that no one gets a wrong impression.

A man with a fine education and splen did intellect who is not spiritual minded and who makes no application of spiritual truths to daily walk and conversation, can not teach the Bible as truly as a man of less education and smaller intellect who is spiritual minded, and who lives "applied Christianity."

It is difficult to explain, but spiritual truths are plainer and easier of interpre-

tation to some minds than to others. hold the idea that the more soul one has the more light one gets. You might try all night and waste many matches but unless there is oil in the lamp the wick will

And you might wear out your fingers turning buttons but you'd never get a light unless the electricity was turned on. Many fine intellects study the Bible day after day but get nothing because there is no oil in their lamp, and they think it is because there is no light in the Bible. A man with no soul developed can get no light spiritually. There are a rare few men who have the splendid intellectual development and the fine, sweet, keen, tender spiritual insight and understanding, and the perfect high gift of impartation. Let us turn just for a moment to Paul-

think of him before he was "charged with electricity-soul"-before Christ spoke to him on the road and completely mastered his being. After that the desire to be tike Christ gave color and light and character to his every word and deed. In Paul's life there was more than earnest desire. There was a whole-hearted consecrationa thorough concentration of all his efforts towards the accomplishment of a su preme desire. To a holy ambition he joined a holy zeal. The world holds many who desire to excel, but not many who are willing to pay the price. Paul was willing to pay the price, physically and spiritually; his was the bravest heart that ever thrilled with religious fervor; his was the strongest soul that ever struggled with religious problems. From the beginning he was asking: "Lord, what shall I do?" and feeling "I can do all thing through Christ who strengtheneth me."

Paul was the finest teacher and yet h held all humility. Listen to his finest lesson in all that most rare of all Christian virtues, humility. "I count not myself to have apprehended." Listen to the beautiful humility, the finest intellect the rarest combination of mind and soul that Bi ble history gives, and yet he says: "I count not myself to have apprehended"-and again listen to his exemplification of sac rifice. "If any other man thinketh to have confidence in the flesh, I yet more * of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews; as touching the law, a Pharisee; as touching zeal, persecuting the church; as touching the righteousness.

Howbeit in the law found blameless; how beith what things were gain to me thes: have I counted lost for Christ.

The Bible delights to picture its heroes i the act and attitude of prayer. Abel be side his altar, Noah on Ararat, Moses hands uplifted against Amalek, Daniel at his window in Babylon, Peter on the housetop. Paul ir the street-but among them all the picture of Asa is second to none in effectiveness. You remember when Jerah led an army, the sheer weight of whose numbers seemed destined to obliterate Judah, Asa was not ignorant of the fearful

I odds against him, but he did not hesitate. He led his army in person. He chose the field of battle with skill-the narrow valley gave him every advantage. He did everything that military strategy and genius could do-then he prayed, a finer form of prayer in case of national peril cannot be imagined-it is brief, yet it covers all needs-it was prayer-the trustiest weapon most skillful use of the greatest weapon -it was drawing a draft on omnipotence.

Asa used works, prayer, faith; a phenomenal victory was won-the largest army of which record is made in Scripture is irretrievably routed. One of the first of the world powers is defeated by the tiny kingdom, Judah. Not because Judah, of itself was strong, but because Judah depended on the Lord. Absolute dependance on the Lord for guidance is the best equipment for imparting Scriptural truths.

The best teacher sets an example of humility and carries everything to the Lordn prayer.

Prayer is the light of the soul. Long Beach, Miss.

A NEW BOOK

The Baptist Message

ALL THE GOSPEL FOR ALL THE WORLD Articles Previously Published Cloth, pp. 210, postpaid, 50c. TABLE OF CONTENTS.

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BAPTIST SUNDAY SCHOOL BOARD.
Nashville, Tennessee.

Sunday School Lesson

To Be Studied With Open Bible

STORY OF TWO KINGDOMS. M. Lackey.

> May 21 Isa. 5:1-12.

Sing of the Vineyard. emperance Lesson.)

kt: Woe unto them that are dank wine, and men of strengta to me de steong drink. Isa. 5:22.

y we had Isaiah's vision and call } Today's lesson doubtless of his first sermons. These poken, perhaps about the time of Ahaz to the throne of Julong and prosperous reigns of grandfather. The nation had so rich and powerful since the non; but in reality it was never ceak for it was never more wicked. The riding classes rolled in wealth while the poter classes walked in want.

we have the privilege of Isaiah's mee lesson, as he taught it against ins of intemperance so well known in that it. One as to the mastery of the greed of gift and the other concerning the drink evil. We are to suppose Isaiah as appearing, aribably in the temple on the occasion of sine ferrival, before a great gathering drawn from the capital and the country town of Jucah. He skillfully attracts their attention by proposing to sing a song whose them is the vineyard of a friend of his."
How does taight show that him Saiah show that he is a great (Se taught in parables.)

Wat other master teacher does he resemb in this respect?

What partole did Jesus use that is similar to the one to (Matt. 21:33-40.)

Te the sory Isaiah told of the vineyard. do s Isaiah call "his well-beloved?

Beant by "my beloved?" (The

For what does the figure of the "Vinetane? (The land of Israel.)

ere optness in caling Judah a "very.

We at do the various vineyard figures of

this seene arouse interest in

At that point in the parable would be

Their active sympathy? bint would he have them agree-

We affid saiah want to bring them to this

Was did saiah call the people of Julah?

He shid he preparation of the soil of the vines at a soly to them? particular had God been trying to

Was the He a right to expect? Was die he find?

Wind is ideant by "house join to house?"

(The powerful absorb the land of their neighbors till none is left.)

What is meant by "many houses shall be desolate?" (Because of the judgment or God upon this stolen land.)

How much is a Bath? (About eight gallons.)

What part of a homer is an ephah? (The tenth part of a homer.)

Explain verse 11. (It was considered dis reputable for men to drink in the morning; hence a sure sign of a dissipated life.)

Of what use were the musical instruments put to in verse 12? ("Music is called upon to help them forget the voice of conscience and the call of God.")

SEEK FURTHER ANSWERS.

How is God forced to deal with people who turn their blessings into yielding no fruit, or evil fruit?

What is the first social vice upon which Isaian pronounces his "woes?"

Do we here in this country need to take warning from this first "woe?" Have we as a people a burning desire for

What was Isaiah's second "woe?" What conduced to drunkenness in Judah specially?

Why is drunkenness more prevalent in time of prosperity?

Is drunkenness more common among the rich or the poor?

How far is America like Judah in joining ((house to house)) and "field to field?))

From whom does the viciousness of our country chiefly come, the idle rich or the working poor?

How much is our annual liquor bill? How many die annually as a result of drink?

What does the merchant think of the drinking man?

What do railroad companies think or the drinking man?

In what line of work has the drinking man proved himself a success? What does the drinking man think of him-

Can our nation endure the strain of its

present drinking habit? Why? Do you belong to God?

Is He pleased with you or disappointed in

A Study of "Jesus the Way, the Truth and the Life."

E. L. Wesson,

The power and beauty of this text will never be seen without a close study of each word used by Christ to express a vital fact. I have heard sermons preached from the text which did little more than repeat the words and have read both sermons and comments upon it which added little light by way of real exposition. Let us seek to get at the 1. Truth is, when used of words, the state-

words, way, truth and life. You will no tice that, to state in full just what is meant. the text requires to be written as three separate and full statements. Christ meant, "I am the way." "I am the truth." "I am the life." First, then, what did He mean by saying

Thursday, May 18, 1911.

'I am the way?" His meaning was clearly two-fold. 1. He meant that He was the medium through which, or through whom God was manifested to the world in all of His fulness. 2. He meant that He was the medium through which, or through whom, men may know God and come to Him acceptibly. On the first point the Scriptures are very clear. Paul wrote "God was in Christ." Therefore, we conclude that the "way" to see God was, and is yet, to recognized the Deity of Jesus Christ. Christ Himself taught this fact when He said, "He that hath seen me hath seen the Father.' "The Father dwelleth in me." Again, Paul taught the same thing when he wrote, "God was manifest in the flesh." To look upon Him was to see God manifest in the flesh, for He was "the brightness of God's glory, and the express image of His person. Note that word "express." It means exact. He was the exact impress or likeness of the Father, therefore He was the medium in whom and through whom God was manifested to men. It is written of Him: "In Him dwelleth all the fullness of the God head bodily." Therefore, in Him we can see all of the attributes of our God in fullest manifestation; perfect love; perfect sympathy; perfect justice, mercy and truth power, wisdom and might-"all the fullness of the Godhead." This being true, no man who rejects the Deity of Jesus Carist can know God, and no man can come to God acceptibly who does not know Him. He is the only medium through whom we can approach God acceptibly. He stated emphatieally: "No man cometh unto the Father but by me." And Paul wrote "there is one God and one Mediator between God and man -the man Jesus Christ;" and "Mediator" means middle man, or one between two. Notice how clearly this is taught in the word. It is written: "We have peace with God through our Lord Jesus Christ." And "we enter into the holiest by the blood of Jesus, by a new and living way which He has consecrated for us, through His flesh." So. speaking literally to express a spiritual fact, in and through Him alone can we see and know the Father and come acceptibly unto Him. If this be true, all religions that leave out the Deity of Jesus Christ as the manifestation of God in the flesh, and the Mediator between God and men, can only delude and damn. We must come unto God by Him, or never reach His throne in

But to the second point: What did Jesus mean by saying "I am the truth?" To get at this, we must study that word truth. Pilate asked, "What is truth?" and his question has never been simply enough answering and answering questions about the three whatever is being told. If the words spok-

en or written are true they express the truth, | that "He has given to us eternal life, and | A missionary came to her home one day, and stated; or, as in the case of prophecy, will yet of men." The life of the Father was manexist or occur. Of course, in our imperfect | ifest to the world in Him, and is given to falsehood, but only that is truth which expresses the exact facts in words. It is written of the Scriptures, "Thy worl is truth." By which is meant that the exact facts are told about everything treated by the sacred writers. There may be false interpolations and mistranslations, but the inspired writers wrote only the actual facts -otherwise the word could not be called

2. Truth, when used of persons, as here used of Christ, means that He was and is actually and really just what He is and what He is said to be. He was no pretender, no phantom, no sham, no deceiver, but actually and really, absolutely and eternally the only begotten Son of God, "God manifest in the flesh." The Savior of sinners; the only mediator between God and men; the very embodiment of Deity, veracity and integrity and Divine love. We can believe His word because He spoke only the truth. We can rely upon Him fully because He is just what and all that He claimed to God's Word, as "truth," is an abs Intely correct statement of teachings and facts. Jesus Christ, as "the truth " is the ab solutely correct manifestation of God, in His being. His life, His teachings, and His deeds This being true, we have something definite and indestructible upon which to rest and feel absolutely secure. If this is not true we have nothing on which to stand. The Herodians said of him; "Master, we know that thou art true, and teachest the way of God in truth." How expressive and significant this confession. Of Jesus alone, of all who have ever lived on earth, could it have always been said: 'He was just what He appeared to be?" He never varied one dot from just what He claimed to be Trust Him, trust Him, trust Him wholly for there is no defect in Him. He is perfect in all His words and ways, and in His very being.

But we must notice the third point: What did He mean by saying, "I am the life?" He explains Himself, as near as we can comprehend, by saying: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." Life was inherent in God as heat is in the sun, and God gave to His Son to have in Himself the same inherent life. Man had no life in him, when created, but received life from the breath of God; therefore, our life is not inherent but given and we cannot give it away and claiming to be governed by the same and live. But Christ, having life in Him- truth, I must confess that it does not look self, could lay it down and take it up again. -John 10:17-18. He also has power to give life to others. It is written: "Thou hast given Him power over all flesh, that He

Don't waste time asking what is life! No man has ever yet explained it, but we know that it is, and that we live and move

occurred, or did not exist or occur, just as "In Him was life, and the life was the light us through Him. Oh, those words life and "eternal life." John saw something of the glory of what they mean when he wrote: These are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." He is the embodiment of life the way into life, and the giver of eternal life to all who believe on His name. United to God through Him we live. Separated from God, we are dead, spiritually and eternally dead. The life of God comes to man through Him and Him only,

Here is an illustration, though an imperfect one. God is as the dynamo. Christ s as the wire from Heaven to earth. We are as the unconnected lamps, capable of receiving life but dead and lightless. The dynamo is running, but we are dead and dark. The wire is connected at the dynamo, but we are not connected with the wire. The dynamo may run on forever, as the sun forever shines, but unless we are connected with the great generator of life and light we will remain forever dark and dead. Holy Spirit is as the electrician. Faith is as the carbon thread within the lamp. The Spirit connects the soul with Christ, as the electrician the lamp with the wire, and the life of God flows into the soul through Him who died that we might live, and faith, as the carbon thread, receives the life and the light and lives and shines to the glory of God. All, ALL comes to us through Him, who is "the way, the truta and the life."

Baptists-Many Kinds!

By J. A. Lee. Dear Record :-

You will please allow me space in your columns to make a few remarks about my many kinds of brethren. When I take a close look at the Baptist denomination it reminds me of what I used to see when I was a boy. We lived in the country and mother raised quite a lot of chickens and as I was the only girl in the family, it fell to my lot to help her with them. In the spring when we would take off a brood the thing that delighted me most was the variety of colors. There would be some white some black, some grey, and some spotted, and I thought it was a beautiful sight to see all following one old "biddy." However, when I look at my brethren and see so many kinds and all trying to follow one leader, so well. Now, let's take a look at some of the different varieties: 1. There is the Omissionary. Now, there

should give eternal life to as many as thou the Antimissionary. The Omission brother claims to believe in missions but does not practice it, while the anti brother is anti both in faith and practice, and to my mind is more consistant than the Omission brother. and have our being; and whatever it is we The Omission brother reminds me of an old

after a formal introduction, asked: "Are you a Baptist?" And she said "Yessir; I am, and am an out-and-out Baptist at that!" "What is an out-and-out Baptist and where do you hold your membership?" And she said: "Well, I hain't inv. jist now!" "Well, you believe in the church do you not?" "O, yes, I believes in de church and don't see how de folks gits along 'dout un.' "And you believe in mission work, do you not?" "Deed I do, but I am not doin' much at it jist now." "Well, you believe in the Bible and in family worship, flo you not?" "Yissir, but I am not in it jist now." "Well, said the missionary, I now understand why you can your self and out andout Baptist. You are out of the church, out of the mission work, out of the habit of reading the Bible, and of family worship and all."

Well, you have the right name, an out-andout Baptist. Now, my opinion is that all of this variety of Baptists do not live in Texas, for we have lots of them in Mississippi, and they have membership in missionary Baptist churches.

Now, my reader, if you are one of this kind, please do one of two things: Either get busy in the Lord's work, or get out of the church.

2. The Tramp Baptist. The Tramp Baptists have some of the marks of a regular Baptist, but their membership is never with them and when you ask them about it they will talk to you very freely about it, giving you all the details and will wind up by say. ing: "Just as soon as we get settled, we will move our membership and will be glad to do so," etc. "Well, how long have you been in this section?" some one will ask "Well, about two or three years." "And not settled yet?" "No, you see it takes us a long time to make up our minds, and then, too, we don't want to make a mistake about this matter."

If there are in a town where there is more than one Baptist church, their excuse is they do not know which church to join and for fear of hurting some one's feelings they will not join at all; and just tramp about and get all the benefits of the Lord's cause free of charge.

Now, while they have some of the marks of the regular Baptist, they also have some of the marks of the regular tramp, or the hobo, that is, they are well up on lying and getting something for nothing.

3. The Trunk Baptist. These, too, have some of the marks of a true Baptist but are not. They carry their church letters in their trunks and have more excuses why they do not use it than any one preacher or set of church officers can keep up with. They are not just satisfied with their presis a difference between the Omissionary and one in the church who does not exactly see and think things just as they do, or possibly they see a hypocrite in the church - and if they would take a square look in the glass they would see one who has his church letknow that God possesses it in himself, and lady whom I read of who lived in Texas. like the preacher, he preaches too long, or

not are has no delivery, and they would not are with delivery if they should meet it on the fill No, not even a delivery wag-on, the fill of the church letter, then they could tell that was a block away, and handle the Shank with care for fear their religical shight get a good shaking up, which to in the start of thinking is very muchly needed. Libb my brother or reader, whosoever e, let me give you a bit of advice: your is the let me give you a bit of advice: You to that letter out of that old trunk before the have a fire, for that kind of a letter and the religion that goes with it combustible

is the combustible.

45 The fourth class that I call attention Graveyard Baptist." This is a ficiliar kind of Baptist and he comes m the country church. But you say What kind of a Baptist is a Graveyard ist?" Well, they look something like a char Baptist and talk like one till your into church membership; then they will be it to sigh and put on a graveyard say: "Well, I have some of my deal say buried at the graveyard out at old say so, and I just cannot make up my ke my membership away." Then. marter becomes sympathetic and says: how how that is and I suppose you the day and, see if the grave is well And with a stammer and a blush preed to confess they have not been they are time, and by pressing the matter This fighter they will finally tell you they been back since they left the old tree and sometimes as long as ten Now, my reader, listen to me at moute: The Lord, in ages past, Mrs. Lot into a pillar of salt for lek and hanging onto Sodom. Now, estinue to do as you are doing, He Hell turn you into a tombstone and at that old graveyard so far as ulness is concerned.

The Chameleon Baptist. Now, I am sto onfess that this is a very peculiar five to a Baptist and one that relittle explanation. However, I find another name that so nearly A Chameleon, you know, is what ly called a green lizard, and is a attle fellow, and his standing or is green. He is peculiar in an-He generally changes his color he green. If gray, then he beike this little reptile. They are ally geen and can change to suit the in amoment's time, on religious, po-or schial, or any other subject. Yes, e not much on anything but hot airso ner they make their last change otter & will be for the cause of Christ thevilive

The Worldlyminded Baptist. Of all ds Bhave or may mention, this kind is estrimental to the cause of religecause they are the most numerous, m to and follow after the world terything. They play eards and themselves fully under his government as

ar has no delivery, and they would | dance, and attend the theatre, and the taeatorium, and all other kinds of 'orums. Get drunk, curse, cheat, wrong and detraud. Yea, and stand in the way of sinners and sit in the seat of the scornful. This is the kind that the world reads and passes its judgment upon all who are trying to live the Christian life.

Now, Mr. Reader, if you belong to this class, please remember that the world has no confidence in your religious life and you are a detriment to the cause of Christ and my advice to you is that you confess your sins to the Lord and to the churches, asking the forgiveness of both, and if you will not do this, then ask the church to exclude you and let you go to the world where you be-

7. The Annual or Snake Baptist. The Annual or Snake Baptists are not very numerous but very unsatisfactory kind of folks. The snake, as you know, has a very convenient back bone. If he so desires, he can straighten himself out perfectly straight and if he likes, he can make both ends meet, One thing he cannot do, however and that is he cannot crawl straight and his trail will always show this: There is another peculiarity about the snake. When cold and bad weather comes on he crawls into a hole some where and makes himself content. until spring comes. Then he will come out and shed off his old skin and will put him self where he may be seen. Now the snake or annual Baptist is like this: They have a convenient backbone. It can accomodate itself to any and all kinds of conditions and generally suits himself to the crowd he is in. Like the snake, the snake Baptist will not go in a straight line and you cannot tell from which side of the road he has crossed His walk is very uncertain and confusing.

The annual or snake Baptist is sure to be out on all public occasions and especially when there is dinner on hand. And he is sure to be on hand to attend the big meeting and sit on the front seat that he may see and be seen.

But now the cool days of October have come and his clothes are beginning to look a little seedy, and he is beginning to look sleepy and now he is looking for a hole to crawl in where he can remain for the win-

But this is enough for this brother, for if I should go on I might say too much about this, my snake kin. However, I will minister a little advice to them namely; go to the next protracted meeting get good and full and then crawl off and die and get out of the way.

8. The True or the Bible Baptist. There are many other Baptists that I might mention but will stop with a review of this kind. I am glad there is one bright side to this many colored picture that I have been trying to paint. The true or the Bible Baptists are a splendid people and have no better sense than to believe just what the Bible teaches them. They have received Christ as their Savior Lord and King. They delight to worship Christ as their Savior, and to obey Him as their Lord, and put

their king. And they are ready to say: "Here am I, Lord, send me." They not only believe in going into all the world and preaching the gospel but they are doing it with time, influence and substance. They believe in beginning at Jerusalem, which represents the home, then going into Julea, which represents the State, then reaching out into Samaria, which represents other states, then into all the world, which as we all know, represents the foreign field. Some. one said in looking at a vessel as it sailed to some foreign port with some missionaries aboard, "that is what ships were made for, to carry the missionaries to the foreign

So it may truthfully be said of a true Baptist. They are made to carry the gospel into all of the world.

J. R. Farish has said: "One who is opposed to worldwide missions, is a compound of ignorance, stubbornness and stinginess

I say that a true Baptist is a compound of wisdom, willingness and of liberality. They are wise unto salvation, for the fear of the Lord is the beginning of wisdom. They are willing to do what the Lord has said for them to do and he has said "Go into all the world and preach the gospel to every

They are also willing to worship the Lord with the first fruits of their labors. And now I am through and I ask my reader to class himself.

In conclusion, let me offer this prayer: Lord, make missionaries out of Omission brethren and make the Tramp Baptists ashamed of thmselves and give him a job. Resurrect the Trunk and the Graveyard Baptists and give to the Chemeleon Baptist a standard color and convert the worldliminded Baptist and send the fire of the Holy Spirit upon the snakey brother and cause him to crawl out into the open and shed off his clothes of indifference and get busy in the work of the Lord.

A Good Meeting.

On the fourth Sunday in April we held our layman's meeting at Improve, Miss., and I want to say that it was simply great. Professor Aven, of Clinton, that noble and consecrated worker, was with us and addressed a large and attentive audience both morning and evening. The amount taken for missions at the close of the services was greater than ever before.

If we have failed heretofore in understanding and doing our duty on this line I think all who had the opportunity of hearing Prof. Aven's wonderful discourse will be constrained to "move up." Truly, we believe he has sown seed that will bring forth fruit in a plentiful measure. Prof. Aven has the God-given power of opening up the understanding, intellectually and the heart spiritually. We hope to have him

J. L. Watts, Pastor.

The whole hope of human progress is suspended on the ever-growing influence of the Bible.-William H. Seward.

Mrs. J. E. Smith.

On Monday, the 24th, the Grim Reaper visited the happy home of She was sent to brighten our J. E. Smith and without a moment's warning bore away the Tho! our hearts are now filled loving wife and tender mother.

Stricken with appoplexy she She has gone to Him who saves never regained consciousness but summons to leave the duties of eternal joy and rest.

Mary Avalyne Bedwell was born We shall strive all the more to July 24th, 1881, near Dry Grove, tist church in 1897; was educated at Hillman College. She was married to Mr. J. E. Smith on Weep not, dear ones she has on-December 28th, 1903.

This union was blessed with 2 To brighten the path we all must bright children, a boy of five years and a girl of two years, who with She would not have us grieve to her husband remain to lament her

Surely the ways of Providence are mysterious. Why this God- Of which she used to sing. fearing loving and tender, young wife and mother should be torn She is waiting for us there thro' from the hearth of a happy home leaving the father with two little While we wait in this world so motherless children, and from the hearts of the many who knew and And after learn the sadness of att loved her, is a question which with our limited view of the fu- We shall know her as she ture, and ignorance of His Divine wisdom cannot answer, but one which eternity will reveal.

As a servant of her Master she was faithful and loyal, as a wife. In the mansions of light so grand loving and kind, as a mother, she When the blest shall gather in was prudent and tender.

The loving sympathy, sobs of On eternity's golden strand. anguish, and tear-stained faces of her many friends and neighbors speak eloquently of the life she led in the community in which she ment by President Diaz that he

We who knew her well, loved her best. The loss of a life just in the bloom which seemed so much in line with the wishes and purloss but we bow as we must, to the unquestionable wisdom of Him who gives life and whose function alone it is to recall that which He

Although we are resigned to the Master's will.

There's an aching void which time cannot fill

for its mother, We cannot explain, nor the

can we smother, er's in Heaven."

We have returned to Him what we borrowed,

days,

with sorrow,

thirty minutes later answered the We are better for having her with

this life and enter the realm of Tho fond ties are broken and hearts are crushed,

reclaim her, Miss.: united with Learned Bap- When this sorrowing world is forever hushed.

ly gone before us,

her-

She has gone to claim the crown of stars

the days,

earth's ways. known at last.

And the loved ones she left will meet her there,

that world so fair,

No Peace in Mexico.

Netwithstanding the announcewould retire from the presidency as soon as peace was restored and the apparent acquiescence of the insurgent leader, Madero, in that decision, the insurrection has become ernment, whether they like it or not. revolutionary force, with the consent of Madero, who claims that he has been compelled to resume hostilities For when the innocent child asks by a violation of the armistice on the part of the government troops. States, the almost unanimous expres- good-naturedly. News was also received here yester- sions in the Senate make it plain ment garrison there and the revolu- ive action. It was opposed by all Settler.

Hair Hel

the color in any way. greatly promotes g

Vigor has no effect the color of the possibly change falling hair, and first. J. C. Ayer Co

Baptis'

nvention Jacksonvil 1 1. May 17th, 1911.

1 IN

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tionists are now in full control of the others who spoke. We are told that territory.

left for the Mexican government but homes in Mexico took a risk which to fight the matter out to the bitter they knew beforehand and must acmore virulent and serious than ever. end. Having entered into negotia- cept its responsibilities. Our great poses of God, is an irreparable It is now very evident that the insurgent leaders are unable to control to an armistice with them, the intheir followers and will have to surrectory forces have been formally tries to shift for themselves in times fight the matter out with the gov- recognized as belligerents. It will of danger and when they are attherefore, be possible for the Amer- tacked .- Picayune. The unauthorized movement of the ican Government to hold the Revonsurgents against the town of Jua- lutionary leaders directly responsireg on Monday has been followed ble for the protection of American up by a general attack by the whole and other foreign interests in terri- been questioning the old farmer tory controlled by them without reference to the matter to the Federal authorities at the City of Mexico.

As for intervention by the United "Fire away," said the farmer,

that our citizens who invested their There would now seem nothing money and who have established

> touching many things about his place. "And now," said she, in conclusion, "I'd like to ask you just one

"What I want to know," said the day that the insurgent force operat- that there will be nothing of the sort. untiring little questioner, "is when ing in what is known as Lower Cali- Senator Stone, of Missouri, alone of you have finished milking a cow, how By answering the child: "Moth- formia, has overwhelmed the govern- all present yesterday, favored decis- do you turn it off?"-Farmer and

Lurks In A Weak

urs is fluttering or week, use "RENOVINE." Made by Van Vloot-Mansfield Drug Co., Momphie, Tonn. Price \$1.00

WOMAN'S WORK.

MRS. G. W. RILEY, Editor, Jackson, Mississippi mmunications for this department to Mrs. G. W. Riley)

Woman's Central Committee: BACKETT, Meridian, President of Central Committee WOODS, Mer'dian, ... Secretary of Central Committee.
MITH, Meridian, ... President of Sunbeam work. MARTIN BALL, Winona, Pres. Young Woman's Missionary Union.

Anarchy.

despoil virtue, degrade manhood.

-anarchy is an aprising and re-

bellion against law, and consti-

tuted authority, whether it be the

great trusts and corporations

Officers of Annual Meeting: W. A. McCOMB, Clinton President.

path a duty is made plain, Orphanage 35 00 grace be given that I may alk therein, like the lireling for his self-

sh gain. ith back and glances and reuctant (read,

dread-

cheerful in the light around citizens to wake up in the seriousme thrown.

rice led g God's rill as if it were my

trusting not in mine, but in His streigth alone.

John G. Whittier.

Missign Calendar.

21, Sinday the boys and girls in our cit Isa. 54 3. May 22, Menday-

or the trimph of prohibition. Hab. 2:15.11

May 23, Tresdayor the overthrow of Mormon-

24 Walnesday-

Tile weak, wayward and helps in our mountainous districts. May 25. Tursday

Jao. 17 5. Ay 26, Fiday—

Jude 21

ev. and Irs. J. V. Turner, y 27, Sagarday— Chow, Cina.-Rev. 3:10.

ally an was also strength against God and state, from the n many ways.

ree will offering was given down to the prize euchre party

And 1st is a follows:

enforcement of those laws which fall in with their views and do not run counter to their desires Carson, in a letter from Argyle, or interests. It is certain that few, even of the best informed. realize the fearful headway an- Cardui gave me great relief at archy is making in America." Without law there is no protec-

tion to society, church or state. Without enforcement law is helpis a terror to the criminal element. Amount on hand \$106 00 to enforce the law. Here is where has it. One of the most alarming things much of the trouble lies. Some before the American people today officers are in sympathy with lawtaking a herit of his coward is widespread and ever increasing breakers; others are cowards; anarchy. It is time for all good others are still lacking in ability when public sentiment is against ness of the situation. Lynching law, the officer has a hard time has been characterized as anar- but he ought to do his duty or get chy, and it is. If putting crimout. Proper enforcement of the inals to death without due process law is the mightiest agency to of law by an outraged public, is make sentiment. Let all good anarchy, what shall we call the citizens stand by the officer when conduct of those who outrage the he does his duty. Praise him. public by their disregard of right- Let him know you are in sympaeous laws? What shall we say thy with him. He is fighting

of those who despise legislation, your battles. The greatest question before and shed the blood of the inno- the American people today is due cent at will and through the trick- reverence for and proper entorce ery of scheming unprincipled law- ment of our laws. To enforce yers go free without due punish- the laws means to do away with ment? What is the difference anarchy. All lawbreakers are between a red-handed murderer anarchists to the extent that they and a black-handed lawyer? The break the law. Mississippi must Jackson, Miss. Address all orders one violates the law and the oth- wake up. The conditions of afer thwarts the law. Both are fairs are alarming. Mississippi Jackson, Miss. equally guilty and should be pun-stands at the head of lynching ished equally. All honor to the and murder column. Human life just lawyer, who wants justice ex- is too cheap. There are more and Mis. A. Y. Napier, Chi. ecuted and not thwarted, the law homicides in Mississippi than in enforced and not criminals turn- all of England, with her twentyed loose to put a few paltry dol- four millions of people. Let evand Irs. E. C. Marriott. lars in his own pocket. The un-E. E. Tal, Yangehow, Chi- principled lawyer is the greatest of right for the protection of his menace to our form of government country, his home and his life.

Weak Eyes

E. D. S.

child in the home, the member in the church or the citizen in the Lotion. Inflammation is cured withthe month of March a the church or the citizen in the Lotion. Inflammation is cured without pain in one day. No other eye remedy so pure and healing. Keeps the crystille V. M. U. in which tion no less than the family is or-

cek of brayer was observed and controlled by an inherent authority." Violatron of law is anarchy and rebellion S. B. Leonardi & Co., Tampa, Fla.

Laichowfu, China

Tree will offering was given down to the prize euchre party in the parlor or negro crap shooter in the alley.

Many Chinese men of ability are found among the Christians of China. They have developed principally as a result of the teaching of the missionaries and the prize euchre party in the parlor or negro crap shooter. They have developed principally as a result of the teaching of the missionaries and the prize euchre party in the parlor or negro crap shooter. They have developed principally as a result of the teaching of the missionaries and the prize euchre party in the parlor or negro crap shooter. They have developed and is a pupil of the Conservatory of Music, Cincinnati, Ohio, and is a member and organist of a Bapting at teacher party in the parlor or negro crap shooter. They have developed the prize euchre party in the parlor or negro crap shooter. They have developed the missionaries and the prize euchre party in the parlor or negro crap shooter. They have developed the missionaries and the prize euchre party in the parlor or negro crap shooter. They have developed the missionaries and the prize euchre party in the parlor or negro crap shooter. They have developed the missionaries and the prize euchre party in the parlor or negro crap shooter. They have developed the prize euchre party in the parlor or negro crap shooter. They have developed the parlor or negro crap shooter. They have developed the parlor or negro crap shooter. They have developed the parlor or negro crap shooter. They have developed the parlor or negro crap shooter. They have developed the parlor or negro crap shooter. They have developed the parlor or negro crap shooter. They have developed the parlor or negro crap shooter. They have developed the parlor or negro crap shooter. They have developed the parlor or negro crap shooter. They have developed the parlor or negro crap shooter. They have developed the parlor or negro crap shooter the parlor or negro crap shooter. They have developed the parlor or negro crap shooter the parlor Many Chinese men of ability during the quarter ending revival of reverence for the maj-lst is a follows:

redeeming effects of Christianity.

Should any school needing a teacher of this kind, write The Baptist Re 5 00 ed that but few citizens have any one of these, Mr. Li, pastor of the Mission 20 00 proper conception of the impor- Pingtu Baptist church. He is a FOR SALE—Residence and several

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Weak, Cold Spells.

Wilmington, N. C .- Mrs. Cora churches of Pingtu county, Shan- the Iron L. Ritter, of this place, says: "I tung province. Of course the and used to have headaches, and blind missionaries have oversight of the not dizzy spells, and weak cold spells went all over me. I had different doctors, but they were unable the Chinese pastor of over thirteen House to tell me what was wrong, so I hundred Christians and has himbegan to take Cardui. I am now self | baptized 1,000 Chinese all right, in good health, and bet- and he is a remarkable man in ter than I have been for ten many ways. During the Boxer years." Cardui is a remedy for women, which has been helping troubles, (1900) he would not sick women for nearly a life time. leave the missionaries but remain-You can absolutely rely upon it ed with them at Pingtu. For Other people have done the test some time he was hid away by his their earliest days being taught to of opportunity as all men agree. ing and you should profit by their wife in order that his life might worship these, the darkness of The devil has ruled with a strong experience. Cardui has benefitt-ed a million women. Why not be spared. People who persecut-heathendom having worked itself hand for a long time—it is truly you? Begin taking Cardui to. ed him when he accepted Chris- into their very beings-it is be- a battle between darkness, light.



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der his charge the seven Baptist Heats twenty years. At the baptizing lightenment of Christianity as all It will be startling, however,

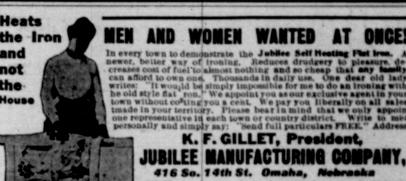
some progress before they came in which they have made so little contact with Christian nations but when one remembers how long is because heathen darkness has these people have had time to do held them fast and there was no Individual electric lights in each something for themselves unmoments of release. When Plato kitchen of every Chinese home. lested, there comes a feeling of saw spiritual darkness all around impatience that they have not de- him and despaired of any help. In this the food is cooked and veloped more. But why did they coming from human instrumenmake so little progress? It was tality he exclaimed: "We will eaten. It is here that most of not because they were stupid.

No. M. Beall,

No. M telligence. Wherever they nave darkness from our eyes." China come in contact with Christian na- bas waited and today is the time (Continued on Page Fourteen.) we know that the Empire as a whole has taken a new hold on life, such as it never had before. TRADE MARKS No other answer can be given than that which explains why it was that Israel went backward at times in its history-turning away from the worship of the true God she went downward. And Instrated weekly. Largest etc. so it has been with China. Her tas, \$1 sole by all paradealors. heathen religion is that which has held her back. And no one can understand what a stronghold this has upon the people until coming DR. ELDERS' TOBACCO BOON BANISHES all forms of Tobacco Habit in 72 to 120 hours. A positive, quick and permanent relief. Easy to take. No craving for Tobacco after the tirst dose. One to three boxes for all erdinary cases. We guarantee results in every case or refund money. Send for our free bookjet giving full information. Elders' banatarium, Dept. 33.

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tianity now ask him to come to youd description-but, one can sin and righteousness—the time their villages to preach to them. readily see that this is why the has come for the Christian people He recently had the joy of bap- people have been held back, and to give to these darkened lives tizing his own mother, after hav- we must be patient with them be- that which has proved the greating prayed for her conversion for cause they have not had the en- est blessing of Christian nations.

he broke down with tears or joy. those of us who were born children to some of the readers of this let-Pastor Li is a man of modest of Christian nations. The influter, to learn at this time China's disposition, has a bright, intellec-ence of Christianity is that which most important god has gone tual face and a fine sense of hu- makes them better. It is not away for a week. On last Monmor. He is loved and admired hard for the missionary to love day, one week before the Chinese by more men than probably any the Chinese because there is much New Year, hundreds of thousother Chinese man among the in them worthy of love, and he can ands, yea, millions of household many thousands of this section be patient, because there are on gods were burned and thereby every hand hopeful results of his released from their earthly abodes Through their long history, the labors. And when we think of and allowed to go into the spirit Chinese as a whole, have made the thousands of years through world

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DEATHS.

Bro. D. W. Denson.

Mr D W. Denson was born on September the 3rd, 1832, in Rankin County, Miss. He died at his home near Pisgah, Miss., at 7 a. m., Saturday, May 6, 1911. He lacked less than four months of living seventy-nine years.

His was a very long and exceedingly useful life. Brother Denson was married to Miss C. V. Davis of Rankin County, Miss., on July 3rd, 1850 and it was that year he became a Christian and was baptized by his father, Rev. W. M. Denson, who was a faithful minister of the Gospel.

old Mount Pisgah church in north
Rankin county. Here he spent
sixty-two years of one of the nosixty-two years of one of the no- sideration of all our readers blest and Godly lives that ever enjoyed the membership and unlimderson is president.

Georgia-Alabama Business College, of Macon, of which Prof. Eugene Anderson is president. ited confidence of any Baptist church in this country. He was for a number of years, and he is a an honored deacon of his courch worthy. A student will receive

Schools every Sunday for some time. His long life was spent for who wish to pay tuition after being the glory of God and the better trained and put to work. ment of man here and hereafter.

He was the father of eleven children, three sons and two daughters yet live. Six of his children are dead, and his good wife died April 6, 1910. Their family has been as follows:

Eleven children, forty - five grand children and thirteen great grand children.

As a citizen, neighbor, husband, father and Christian, he filled his father and Christian, he filled his place in life as nobly as any man in the state. His fellow citizens county treasurer once and in that place as well as in all his other Edited and Compiled by Robert H. relations to life, he proved himself to be a faithful and upright Christian gentleman, Thank God er and deacon.

Ye citizens, neighbors, children postage extra. and brethren, we are all bereav- Embossed Limp, 25c each, postpaid. say, "The will of the Lord be per hundred, postage extra.

"Be ye also ready!" Chas. L. Lewis,

Clinton, Miss., May 10, 1911.

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The editor of the News-Gazette at Brother D. W. Denson joined Barnesville, Ga., took occasion on October 27th, 1910, to write an editor-

'We have known Prof. Anderson faithful attention and help in this He superintended three Sunday News-Gazette will vouch for it."

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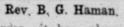
that I can truthfully say all these PRICES-Full Cloth Board, 35 cents good things about this my broth- each postpaid. \$3.50 per dozen, postage extra. \$25 per hundred,

ed, but with you I can rejoice and \$2.25 per dozen, postage extra \$15

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Whereas, it has pleased our Father to remove from our midst our beloved pastor, Rev. B. G. Haman, we feel that in his death we have lost a devoted, and affectionate friend; an able, forcible preacher; and a great and good man, therefore,

Resolved. That while we mourn our loss, we feel that it is his gain and we desire to bow with humble resignation to His will.

Resolved second, that to the stricken family we extend all of the condolence that friends can offer to others in these heavy afflictions which affect all anke. though not in the same degree.

Resolved, third, That these resolutions be placed on the minutes of our church and a copy be sent to the Baptist Record for publi-

> G. A. Oliver, B. F. Williams, V. H. Hughes,

Freckles

ishes Early Freckles Almost in a Night. those who freckle every sum-

ner would get a two-ounce package of Kintho at once they would be almost sure to have no further trouble when the hot sunshine discloses freckles on other people. One thing sure—the quicker you use Kintho e sooner you'll be rid of your eckles. Get it wherever toilet goods are sold. If it fails, get your money back.

On account of the Cotton Culture Congress Mass Meeting to be held in Meridian on May 25th, 1911, reduced rates will be made by the Queen & Crescent Route from all stations in Mississippi, tickets to be on sale May 23rd and 24th, and for trains due to arrive in Meridian before noon on May 25th, and good to return to original starting point before ight of May 28th, 1911.

Yours truly. GEORGE H. SMITH, General Passenger Agent.

thor-I see you gave Blinks an mportant part in this play. I thought you were not real good Manager-That's all right. He

gets mobbed in the last act by a of supers. "But that's all stare play." "Not this time. have selected

e supers from among his cred-SP WE SHIP ON APPROVAL





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No one ever heard of a **Zu Zu th**at wasn't good

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LORENCE WAGONS" THE LEADING them at the gate when Dr. Gaston and I returned from a walk. All have other missionaries here right

s exactly the wagon you have been looking for—a wagon that will give exexercise and ultimate satisfaction. Its axles, spokes, singletree and yoke
of tougs, select hickory; bolsters, reachers, hounds and poles of tough,
toak, body ides of A-1 clear, Box Boards; body bottoms of hard, yellow
fern Pine and blacksmith work on the most approved plan, securely braced
ry detail. Artistically painted and finished. Every FLORENCE wagon
attend absolutely against all defects.

FRENCE WAGON WORKS.

Florence, Ala.



(Continued from Page Eleven.)

ed and allowed to depart, his lips are smeared with sweetened water placed upon his mouth in order drel miles to the southwest of us. that when he goes into the spirit It is he who has been reverenced at the present time. The crops all the year and holds, I am told religious life of the people. For this reason he may be considered the winter has not more than half the most important of all their passed yet they are already eatnumerous gods. During this who can get them are eating poweek preceding the Chinese New Year the homes are without such one for the coming year will be yet the worst has not yet come, a god, and next Monday a new put in the accustomed place and worship of it will immediately begin. New gods have been on sale on the streets for the past three weeks and I purchased some at one-half cent each.

With the intelligence that most of the Chinese have, it is hard to conceive of how they can allow themselves to be deluded in this way, but with them-people who hold so strongly to custom-it is enough for them when they remember that their forefathers have been practicing this. They accept and continue their heathen worship and, too, the children are taught these practices from infancy, and the Chinese are not a people who reason much, but practice all kinds of inconsistencies, many of them holding portions of the beliefs of two or

For a month or more refugees have been coming by here from the Anhwei Province, in Central China, where the famine is ragcome to the gates of the mission- Catholic missionary and I have eries' homes to beg for food, and been asked to co-operate with the clothing and money. This afternoon there were twenty-five of 000 (Mex.) which has already are very poor and are scantily away to aid us in distributing clad though the weather has been foods and otherwise seeing that severe. Women have their ba- this money is properly used." bies bound to their bodies inside Upon the receipt of this letter their clothing that the little ones one of our Laichofu missionaries may not freeze. They are make -Rev. J. V. Dawes-arranged to child. The poor man was so weak working order after the Chinese that he could not push the bar- New Year Holidays.

barrow and helped him along, and the favor was greatly appreciat-

The famine is about five hun-There are three million people affected, with thousands starving on account of floods and the peotato leaves and vines. Of course, many are dying every hour and nothing at all to sustain life except what the missionaries and Chinese officials will be able to get to them.

A letter was recently received from Rev. Wade D. Bostick, a missionary of the Foreign Mission Board of the Southern Baptist Convention who is in the famine district asking for missionaries to come and help. Mr. Bostick is a North Carolinian. His letter is dated January 5th and among other things he says:

"The need of your coming is

so great that it is well nigh out

of the question for me to tell you how badly you are needed. The suffering as this cold weather comes on is almost beyond description. I am the only evangelical missionary in my district until more of the great heathen relig- you reach the Presbyterians, who are one hundred and twenty miles away. It will be impossible for much to be done unless others come to help distribute food. The dead from cold and hunger are found daily on the streets. The

ing their way to where employ- go to the famine district, but just ment of some kind may be nad. as he was ready to leave Mrs. Last Sunday morning I came upon Dawes became ill and he was coma family upon the road consist- pelled to remain. He hopes, howing of father, mother and three ever, to leave in the next few children. The father was push- days. A letter from Pingtu says ing a wheelbarrow upon which that Rev. J. C. Owen, formerly of was some clothing and mats un- North Carolina, expects to go

row up a small hill in the road. Let it be remembered that when

ed as possible. This is much bet- same sign attached to them ter than for them to be idle. Ca- What is more pitiful than what nels are cleaned out, roads are re- was seen a few days ago-a child Quickly cured by Johnson's Chill paired or built, or some other such in its mother's arm with a straw trace and taint of Grip poison work done as will help the peofrom the blood. 50 cents if it ple as a whole at the present lowing. Two nights ago a child tures not one penny if it fails, time and in the future. Follow- was buried to its neck on a way ing is a portion of another letter on load of manure. It was found from Mr. Bostick in which he and kept through the night, then tells something of conditions just sold for a catty (about a poun 1) around his home:

Truly one must see it ever to The fact that there are not have a true conception of the horrors of the famine. I thought me district to superintend the some weeks ago that I had seen distribution of food can, in a way, pitiful things but as the days drag give one an idea of the distressalong there are many things to ingly small number of missionsee which appeal to the very aries here in China compared to depths of one's pity and sympa the population. Last summer be-Best Sleeping and Dining Car Service thy. When I see men, who I fore I left America to come to Chi-Leave VICKSBURG... 9:20 p. n. know are hard, faithful workers, na, a man with a reasonable Leave MERIDIAN.... 1:45 a. m idle now and with starvation staring them in the faces, discour- if the Christian people hadn's agement and despair already writ- sent enough missionaries to Chi-

work on some of the roads and The province which has the most bridges near here, and I proposed missionaries has only one mission to attend to some of that with ary to every forty thousand souls. part of the relief money. But while five other provinces have when I mentioned it the gentry one million people to every mis-No. 3. and others said that the wage was sionary. This would mean twelve Jackson. 6:00 am 3:30 pm not enough for even food, but missionaries for New York City, Ar. Gulfport . 1:21 pm 10:00 p. now that I have begun it, too Columbia Division—Southbound. olumbia Division—Southbound.

No. 109.

Mendenhall 7:10 am the first day I had to turn off Gulfport ... 1:21 pm (No. 5) some who wanted to work at that Jackson ... 2:30 pm price. Among these who wanted these would be considered great olumbia 6:00 pm work was a splendid looking of these would be considered great of the second of the s Gulfport .. 7:25 am 2:00 pm had fled from their home in pur-1:55 pm 9:40 pm suit of a means of livelihood. Columbia Division—Northbound
No. 102.

No. 110.

They had gotten to where their tain here at Laichowfu I count-10:02 am when the man found that he could and from a high mountain south

is only eight months old. "Three days ago one of our make no mistake in saying that No. 201. Lv. Laurel ... 3:00 pm Ar. Saratoga ... 5:00 pm (No. 6) Ar. Gulfport ... 10:00 pm (No. 2) in less than three minutes' walk of my door there was a young man Lv. Saratoga (No. 201) ... 8:00 am crouched down by the roadside Ar. Laurel ... 10:00 am Ar. Laurel 10:00 am crouched down by the roadside well, and many of them have reton, Columbia, Hattiesburg Laurer clothing on him while the snow of over work but what are we and Jackson, with all lines.

For further information, apply to

J. L. HAWLEY,

General Passenger Agent,

Gulfport, Miss.

Clothing on him while the snow was falling rapidly upon his bare body. Later I was in the street and saw a young man that looked ever to feed and clothe them while like a decent workman with one ey to feed and clothe them while Cancer for Cancer it while the other was tramping J. N. Tucker's Sanatorium, 922
the snow with nothing on it. But dence of success.

Sth Avenue, Meridian, Miss. No humbug. Best references and testimonials furnished on application. how the people are having to do

Laichowfu Chi can accommodate both white and about their children. It is a 1911. most common thing now to see a FOR SALE—A residence and lots, wheelbarrow or some other arti- Mrs. Winslew's Soothing Syrup

many of the Chinese are employ- to be seen on the streets with this of bread."

enough missionaries in the fam-G. P. A., Roanoke, Vc. WARREN L. ROHR,
W. P. A., Chattanoogs membered that over here there There is some badly needed are four hundred million people. the same number for the remainder of the state of New York, and

walled cities without a single mis-Laurel Branch—North and South get this work to do. The child of here, one thousand villages can terprise for the good of humanity -a cause which gives every evi-

> Charles A. Leonard. Laichowfu, China, Jan, 27th,

containing large garden, fine young orchard, several pecan trees ready to bear; barn; chicken house, water and lights. A desirable property within the corporate limits of Clinton, for sale, cheap. Apply to M. M. Lackey, Clinton, Miss.

Wheelbarrow of some other article is for the former sixty-five years by millions of Mothers for their Children with a straw stuck up on it. This it boorness the child. Softens the Guns, with a straw is the Chinese way of an houncing that the article is for Druggists in every part of the world. Be sure and ask for Mrs. Winslew's Soothing Syrup, and ask for Mrs. Winslew Soothing Syrup, and and ask for Mrs. Winslew Soothing Syrup, and ask for Mrs. Winslew Soothing Syrup, and and ask for Mrs. Winslew Soothing Syrup, and and ask for Mrs. Winslew Soothing Syrup, and and ask for Mrs. Winslew Soothing Syrup

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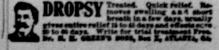
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SAWTELL SCHOOL OF MILLINERY

Opposite Piedmont Hotel, Atlanta, Ga. I put some of my strength to the food is given in the famines as



Well loger, ty dear old doggie,
y say hat your race is run;
And ir jolly tramps together up
and down he world are done;
Your only dog, old fellow; a
and you've had your day;
But feer a frend of all my friends
he been ruer than you al-

We to had g prious times together he the fle ds and pastures fair; In soem and sunny weather we have comped tithout a case.

And he wever men have treated me, hough ful or fair they deal—How is man the friends have failled I've found you true as steel.

That right, my dear old fellow, the up with your knowing eye, and like my hand with your loving behave that never has told a lie; and that be afraid, old doggie, if the has come to go.

For shewh to out in the Great Uncown here's a place for you then.

The Cont you worry, old comrade, and don't you fear to die, Forbott in yat fairer country I will fead yo bye and bye.

An ill stand by you, old fellow, and you heaven shall harbor me there shey won't let Roger in.

What I rech that city glorious belied to waiting dark, ome and stand outside the ate and wag your tail and bark, I'l hear your voice and I'l know and i'l come to the gate and i'l know and i'l come to the gate, it he'r brimful of love;

And her, i't he saint refuses, I'll go be the one above,

And her wed a nobler life than he, the earthly land."

The i know the gate will be open, and you will come frisking in, and you'll come fair fields together in but you mind, old Roger, if your lime has come to go;

I he be in true to me, I'll be true of you mind, old Roger, if your lime has come to go;

I he be in true to me, I'll be true of you mind, old Roger, if your lime has come to go;

I he be in true to me, I'll be true of you mind, old Roger, if your lime has come to go;

I he be in true to me, I'll be true of you mind, old Roger, if your lime has come to go;

I he be in true to me, I'll be true of your and the Lord is good to you I know.

You are only a dog, old felow, a dog, and you've had your day

I me getting there myself, old boy, and I haven't long to stay; tood by me, old comrade, and mound to stand by you; our cove will pull us through.

To Keep Tramps Away.

To Keep Tramps Away. boa Syou want to hire a feller

How scan you keep the tramps gemanded the missus. Easy enough," replied the boy cas eat up all the pie and the gs got's left over."—Philadel-



And I positively don't want you to send me a single solitary penny when you answer this announcement. Why? Because I am now introducing a new kind of Spectacle-my wonderful "Perfect Vision" Spectacles-the latest and most remarkable eyesight protectors and preservers the world has ever seen.

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And I therefore want you and every other spectacle wearer in your county (all my old customers also) to get a handsome ROLLEDGOLD pair of these very remarkable and latest "Perfect Vision" Spectacles of mine without a single solitary cent of cost; and as a favor-not an obligaion, mind you-I will kindly ask you to

Just Do Me A Good Turn

by showing them around to your neighbors and friends and speak a good word for them whenever you have the opportunity.

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